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some of the lower castes such as the Chamars and Doms; and in South India in the Chenchus, Kurambas and Yeruvas.

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The aim of attempting to present as accurately and completely as possible what the Kol is, does and thinks, has been constantly kept in mind. This is a study of a primitive tribe living in contact with Hindu influences. No attempt has been made to exclude any materials which Kols have in common with other village people, and to present those things peculiar to Kols alone. One would in that case not get an accurate picture of the Kol as he is, for much of what he considers his own is also the possession of many groups among whom he lives. Uniformity of belief and practice is nowhere characteristic of India, nor of this tribe, but the general picture as here presented has been found remarkably consistent through the areas we have toured. It is the author's hope that this book will encourage further studies in primitive groups, and also help to preserve the memory of these children of Sheori.

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Sheori was foolish and has brought the Kols into great economic difficulties with her choice of children. However, when asked who the father of these children was they looked rather startled and could give no answer. They were but the gift of Bhagawan. The first five brothers so born eventually scattered and founded various subdivisions: Binj, Thakuriya and Kathautiya being mentioned. The first brother went to the Binj mountains and thus the Binj *kurki* was formed. Bhagawan's boon was granted to Sheori in the jungles near the modern Sheori-Narayana, not far from Raipur, and today there is a great temple there to which all castes may go and worship.

Such traditions as the above are significant as folklore, but indicate that the Kol accounts cannot be very old and certainly not pre-historic, nor can they give us much real information concerning the place of their origin nor their migrations. They are too much diluted with Hindu mythologies and were undoubtedly drawn from Ramayana stories and coloured by their own imagination. They do indicate, however, a definite movement of thought. Even though the Kols possessing a primitive animistic outlook have come into contact with Hinduism and have accepted certain Hindu deities, nevertheless the acculturation has not been complete: the tribal god (Sheori, a goddess in this case), is even yet given preference over Hindu gods, and this in spite of possibly some 3,000 years of contact.

Up till now but little information has been available about this interesting group, and there is still much that should be done. This study is mainly of the Kols who are in contact with Hinduism, and no attempt is made to isolate the primitive Kol. Further detailed and systematic fieldwork will undoubtedly supplement and may even correct some of the statements found here, and it is not claimed that this should be taken as the last word on the Kols of Central India.

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Chapter II

THE MATERIAL CULTURE OF THE KOLS

There is considerable variation in the material culture of the Kols. This is due to the economic changes which rapidly occur when these primitive people come into contact with cities and their industrial order. The Kols make excellent workers, and in many of the industrial centres of Central India the majority of the cheap labour is supplied by them. This group, however, is not typical of the Kols; and the following description of their material culture is based upon the village Kol, who, while having considerable contact with modern influences, still clings mostly to the older ways known to his people for centuries.

The Village. While this study is particularly of the Kols who are in contact with Hindu culture, nevertheless a few words should be written about the more primitive Kols who live in villages tucked away in some rather inaccessible spot. Such villages are usually not found among the trees of the forest, but in an open space. The form which the village takes depends on the terrain and also upon the general custom of the area. The Gonds generally build their houses in separate enclosures, each an individual unit. We have found a few Kol villages of this type. Sometimes there have been two or three houses within a thorny stockade.

It is more usual, however, to find the Kols grouped together as a single unit. The form of the primitive village varies, but the shoe-string type predominates. The village has but the one central pathway which winds between small courts plastered with mud and cow dung situated immediately in front of the house. The court is usually clean, the pathway seldom so.

Primitive villages do not show many signs of permanency. The huts are of a type that can be destroyed over night if it should seem wise to shift the village. In actual practice, however, the Kol does not make a move quickly. Most of these villages though very temporary in their make-up have nevertheless been in existence for years.

The cattle sheds, where they exist, form a part of the hut and may only be distinguished from human habitations by the fact that they are more open. The Kols do not keep pigs, nor do they have gardens about their huts. Sometimes a form of pumpkin may be allowed to grow by the wall and climb over the roof. A *nim* tree (*Melia azadirachta*) will usually be found on the central pathway and under it a raised platform of mud where most of the village worship is observed. There are, generally speaking, no well defined village

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Appendix I

TERMS OF RELATIONSHIP AMONG KOLS

Some investigations were made into the kinship nomenclature of the Kols to see what index it might afford as to the structure of Kol society. Unfortunately materials sent out were not returned and so no widespread investigation was possible. Below will be found a chart prepared from the responses of two different groups of Kols. There are variations and discrepancies in the two lists, but they may form the basis of a further investigation along this line.

List of Kinship Terms

English term of Relationship.	*Responses.* I.	II.
I. Speaker's own generation :		
Brother ..	Bhāiyā	Bhāi.
Elder brother ..	Baṛe bhāi	Bhāi.
Eldest brother ..	Jeṭhe bhāi	Bhāi.
Youngest brother ..	Saphale bhāi	Bhāi.
Father's elder brother's son ..	Bhāi	Bhāi.
Father's younger brother's son ..	Maphale bhāi	Bhāi.
Father's elder sister's son ..	Bhāi	Bhāi.
Father's younger sister's son ..	Bhāi	Bhāi.
Mother's sister's son ..	Bhāi	Bhāi.
Mother's elder sister's son ..	Bhāi	Bhāi.
Mother's younger sister's son ..	Bhāi	Bhāi.
Mother's elder brother's son ..	Bhāi	Bhāi.
Mother's younger brother's son ..	Bhāi	Bhāi.
Husband's elder sister's husband ..	Bahanoi	Nandoi.
Husband's elder brother ..	Jeṭha	Jeṭha.
Husband's younger brother ..	Dewar	Dewar.
Wife's elder sister's husband ..	Sāṛhū bhāi	Sāṛhū bhāi.
Husband's younger sister's husband ..	Sāṛhū bhāi	Loara bahanoi.
(Man's) Elder sister's husband ..	Bahanoi	Nandoi.
(Woman's) Elder sister's husband ..	Bhāi	Sāṛhū bhāi.
(Man's) Younger sister's husband ..	Bahanoi	Nandoi.
(Woman's) Younger sister's husband ..	Sāṛhū bhāi	Sāṛū bhāi.
Wife's younger brother ..	Sār	Sār.
Wife's elder brother ..	Sār	Sār.
Mother's sister's son ..	Bhāi	Bhāi.
Wife's elder sister's husband ..	Sāṛhū	Sāṛhū bhāi.
Husband ..	Mard	Adami.
Son's wife's father ..	Sasur	Samdhi.
Daughter's husband's father ..	Sasur	Samdhi.
Wife ..	Mehrāk	Lugāi.

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